





## THEO. PHILANTHROPIST.

EDITED BY O. BAILEY, JR.

CINCINNATI.

Wednesday, March 1st, 1843.

## FROM OUR EASTERN CORRESPONDENT.

## Medical Schools—Freedom of the Press, &amp;c. &amp;c.

PHILADELPHIA, Pa., March 1st, 1843.

ties. The immediate effect of the invasion of that island would have been the enfranchisement of the slaves. This, the South was determined to prevent through the instrumentality of its liberty-loving and free Republic. In a debate in Congress on this subject, Mr. Johnson, of La. said: "We know that Colombia and Mexico have long contemplated the independence of that island, (Cuba). The final decision is now to be made, and the combination of forces and plan of attack to be formed. What then at such a crisis becomes the duty of the Government? Send your Ministers instantly to this diplomatic assembly, where the measure is maturing. Advise with them—remonstrate—menace if necessary, against a step so dangerous to us and fatal perhaps to them."

The gentlemen above named were appointed Ministers and took with them instructions in which we find the following passage: "The duty of the United States, to defend themselves against the contagion of such a war and dangerous examples, would constrain them, even at the hazard of losing the friendship of Colombia and Mexico, to employ all the means necessary to their security." The interposition of the United States was effectual. Cuban slavery was preserved.

## FREE TERRITORIES.

The gubernatorial chairs of the free territories of the north, as well as of the slave territories of the south, have generally been filled by southern men. During the whole territorial existence of Indiana and Illinois, they were governed by men from slave states. Mr. Dodge, of Missouri, Governor of Wisconsin; Gen. Chambers, of Kentucky, Gov. of Iowa; and Mr. Mason, from Kentucky, was the last acting Governor of the territory of Michigan.

The Chief Justice and Secretary of Wisconsin were in '41 also from slave states.

## SECTION IV.

The reflection will naturally occur to any one who may have looked over the previous part of this article, that if the south does reap such a rich harvest of benefit from the Union, it surely contributed more than the north to achieve our national independence. But the obstinate language of figures shows this to be untrue. Neither in money, the sinews of war, nor in men did the south contribute its quota. Of \$11,463,802, the amount at the end of the revolution of the Loan-office debt of the Confederation, the south held only \$99,563, or about one dollar in every eleven and a half. The heavy remainder was held by the north. Of men, the north furnished about seven to its two; and this with a population not much larger.

TABLE I.

Slave States	Free States	Population of the States in 1790.
Del	N H	141,885
Md	Vt	85,539
Va	Mass	378,797
N C	R I	68,825
S C	Conn	237,946
Ga	N Y	340,120
	N J	184,139
	Pa	434,373
Slaves,		1,871,614
Free pop.,		40,370
		1,831,244

TABLE II.

Troops Continental and Militia, furnished by the respective States during the Revolutionary War.

Slave States.	Cont.	Militia.	Total.
Delaware,	2,317	376	2,693
Maryland,	13,912	4,127	18,039
Virginia,	26,668	5,620	32,288
North Carolina,	7,363	none	7,363
South Carolina,	6,426	none	6,426
Georgia,	2,669	none	2,629

Slave States.	Cont.	Militia.	Total.
N. Hampshire,	12,490	1,093	14,583
Massachusetts,	68,007	15,155	83,162
Rhode Island,	5,906	4,284	10,192
Connecticut,	32,039	7,792	39,831
New York,	16,381	3,304	21,685
New Jersey,	10,726	6,055	16,781
Pennsylvania,	25,008	7,357	32,365

Sum total,

319,065

## SECTION V.

TABLE OF RESULTS.

Slave States.	Free States.
Presidents	6
Secretaries of State	10
Judges of Supreme Court	17
Attorneys General	12
Speakers of the House of Representatives	20
Secretaries of War	7
Postmasters General	4
Secretaries of the Navy	6
Treasury	11
Vice Presidents	6
Presidents of the Senate	50
Min. and chad. Affairs	8
Great Britain	8
France	13
Spain	11
Russia	6
Portugal	5
Sweden	3
Prussia	1
Austria	1
Netherlands	5
Ghana (to negotiate a Treaty)	2
Turkey	2
Belgium, two Sicilies and Sardinia, (by J. Tyler)	3
Mexico	5
Colombia	4
Buenos Ayres	2
Chili	2
Brazil	0
Tyler's American charge, Affairs	4
Panama	2
	219
	135

I have thus demonstrated that the rulers of slaves in the South are also the rulers of free men in the North. If we submit longer we shall do so amid the contempt of the world.

## SECTION VI.

This Table shows the immense superiority of the free to the slave states, in point of population, Revolutionary exertions, intelligence and wealth. The items referring to the two last named subjects, have been kindly furnished me by my friend, G. Bailey.

	South.	North.
Free population, 1840,	4,882,788	9,632,240
Free population, 1790,	1,210,520	1,927,884
Troops in Revolution,	69,389	219,055
Newspapers & periodicals in 1840,	470	2,341
Printing offices,	401	1,151
Binderies,	73	374
Agricultural products,	\$22,301,344	\$62,361,167
Manufacturing products,	\$3,985,743	\$34,639,080
Minerals,	\$1,510,083	\$4,244,668
Fisheries,	\$209,169	\$10,670,725
Products of the forest,	\$4,849,168	\$12,677,005
Domestic commerce,		
capital invested,	\$12,384,513	\$24,077,910

Tax Changes.—Rumor, with an appearance of authenticity, authorizes the publication of the following appointments:

Mr. Ursinus, Secretary of State.  
C. Coates, Secretary of War.  
J. M. Porter, Secretary of Navy.  
Daniel Webster, Minister to England.  
Mr. Webster, it is thought, will sail to the Pennsylvania, which vessel will also convey Mr. Everett to China.

of the leading editors, and offered to pay for an insertion even as an advertisement. No, says the editor, not if you were to give me four hundred dollars. It is more than my establishment is worth; for there are so many southern students who contribute to the prosperity of the city, that I would expect the citizens to tear my establishment down in twenty-four hours. This is only a specimen of the moral cowardice of those who pretend to mould public opinion.

In my next I shall say something of the ministry here.

Yours, for humanity,

HOMO.

## Interesting Correspondence.

Dr. Bailey:—It is some time since the following communications were written. I thought it expedient to defer their publication, in the hope that my southern friend would continue the correspondence; but I have not received any thing further from him, I presume my own arguments either failed to convince him; that his numerous slaves have as good a right to liberty as himself, or did convince him that I was a hopeless heretic. I now request you to publish the correspondence, that it may be seen at the North, how Southern men, eye, Southern Christians regard our Declaration of Independence, and the principles of that Bible that requires us to do justly, to love mercy, and to live peaceably with all men, and teaches the Christian to be no respecter of persons. My friend I presume will have no objections to the publication, as he must think he has the best of the argument.

W. H. BRISBANE.

Letter to W. H. Brisbane from a friend at the south, on the occasion of his receiving the first address of the former announcing his change of sentiment and practice on the subject of slavery.

August 7th, 1840.

My Dear Henry:—Your letter occasioned, as you supposed, great surprise. As I had not heard before of the change of your opinions with respect to our domestic institutions, your pamphlet shocked me: that you should come forward so openly to avow that change, and enlist yourself under the banner of the enemies of your state, was more than I could have looked for. You say I am a liberal minded man. I think you say right. I can make allowances for a difference of opinion, even if diametrically opposed to my own, and can be charitable when opposed to principles I hold dear; but the case is different when those opinions are openly and wilfully expressed, and sustained by arguments, which if convinced, might light the torch of the incendiary and make the knife of the assassin. My liberality falls far short of commiserating the trials to which such an individual may be exposed by his own rashness, to call it by no harsher term. It is not then the opinions you entertain upon the abstract question of slavery, to which I object, but the public expression of those opinions, and the practical result of that expression: although we shall be at issue here upon principle, your ultra republican views teaching you, that it is one of man's inalienable rights to express freely and openly any doctrine he may entertain.

My code teaches that no man has a right to express offensive opinions, unless called upon by an imperative sense of duty. Now, who made you a champion of the anti-slavery society? your conscience or your love of distinction? What claims are there upon you by your new friends for an open recantation? I can tell you there were many, very many good reasons, why you should not have done so. Delicacy, charity for those with whom you had been co-operating for years against your present adherents, and a proper regard for the feelings of all your connections and friends—these and many others, that a moment's reflection would suggest, should have been a sufficient excuse for declining the united call of every inhabitant of the State of Ohio. Nor do I object to your following the dictates of your conscience, if fully convinced, in the disposition of your own and your children's property, although differing with you in *loco*, and I thus extend to you all the liberality your case requires, much though it be. I trust your conscience may feel as light as it does now, when, (should you see the day,) your children, unconvinced by your specious reasoning, or disabused by awful results, should call loudly upon you for their patrimony, and your care for a kindly intentioned imposture to be improved for their benefit, and of which they may think they have been by you unjustly deprived.

You open your address with the assertion, that convinced by the grace of God, &c., you feel it to be your duty to make known your sentiments, &c. I thought you a better logician. You beg the question; how do you know it was by the grace of God, and if you are convinced, by what sort of reasoning can you persuade others it was by his grace, for you must not give your cause this strong aid, or you would not have made the declaration.

If you could persuade men so, why does it follow that you should show them the way? I have yet to learn that the divine precept refers to our political views, our ideas of government, and our views of life in general. I thought it referred to purity and all the divine attributes conferred upon the spirit of man by God, to advance his glory; by their shining before him in their holy brilliancy, unalloyed by any mixture with vain thoughts of our carnal hearts. I think it sacrilege, to call upon his Holy Spirit as evidence in such matters of human fallibility.

LETTER 2.

CHARLESTON, Sept. 6th, 1842.

My Dear Henry:—Among your first observations is the following: "Educated to regard them as my inferiors &c." then, "in bonds to prejudice, that presumes the negroes, designed by God to be slaves &c." On this, I shall only remark: I am not aware that any of Carolina's sons are taught these things; brought up among negroes, they learn daily from observation, their inferiority in mental and moral qualities, and if they inquire, learn that their race, or species, have been slaves always, and that they are in all probability suffering under some such curse as the following: "A slave of slaves shall thou be forever!" and also that slavery has existed since the commencement of the world; was abolished by the deluge, and recommenced soon after; then reasoning from analogy, if they reason at all, they will conclude, (as God orders it differently,) it will continue until the end of time. This he is not designedly taught, he learns it as his mind expands, as he receives all well established truths. But if he is a man of education, he finds good reasons for these things, he finds that God, for some wise purpose, has made differences in all created things, and has pleased that some of his creatures should be white, some red, some black, and that there are grades in men as in all created things; last in the grade of humanity stands the negro, physically inferior to all other men. Anatomically, he is far inferior to the Caucasian in many respects; conspicuously so, in symmetry of form, in his secretions &c. Phenologically, in the development of the brain, thickness of the skull, and a proportionate enlargement of the nerves, making him more sensual (animal) less intelligent, (reflective,) and this without reference to climate; and as I observed before, physiology requires this, it is so in all creation. These things are known and believed not by slaveholders alone, they are familiar to the learned of the world. You observed that warped by interest, blinded by prejudice &c., you concluded that men had a right &c. Now I do not pretend to say what effect these things might have had upon your mind, but mine has not been warped by any such conclusions. I find in the Bible that man has held his fellow-man in bondage always; that they were bought and sold, were liberated or not at will, and were used in a manner that the passions of their masters dictated, and nowhere find in the Old or New Testa-

ment, slavery forbidden by the Almighty; so far from it, he gives laws for the regulation of slaves, the selling, manumission, &c. The figures used by our Lord were frequently drawn from this system. "The oxen which shall be beaten with many stripes," &c., "and who will allow his slave to sit at his master's table," &c. His instructions are, that a man's household, meaning his family and slaves, shall be instructed in all things, &c.; thus do I learn that it is in his hands, and if he will, he will in his own way, remove this thing out of the world; in the mean time, we are to follow his commandments by doing to them as he has decreed us to do. The next remark I shall notice, is, upon the rights of man. Enlightened men of the present day, have settled down into the opinion that there is nothing more calculated to lead to fatal consequences, than conclusions drawn from isolated and abstract principles. One of your conclusions is, that slavery is Anti-Republican. Is it so? Let History answer; it has existed in every Republic since the notice of—Facts are worth a thousand inferences. Another is, slavery is an evil. Is it so? Behold thousands of miserable freemen, (so called,) thousands of happy slaves. Another of the favorite absurdities of this country is, the stupid assertion of the Declaration of Independence, that all men are born free and equal, and have the inalienable rights of life, liberty and the pursuit of happiness. Can any thing be more absurd, more untrue. How can we behold some born slaves, some freemen, (not confined, is this, to blacks,) some rich, some poor, beyond the possibility of change, poor, some weak, some strong, some capable of obtaining knowledge, some not, some in palaces, some in hovels, some capable of happiness, some constitutionally depressed; and lastly, some white, some black, some after the image of God, beautiful, some deformed, some nearly approaching the outrageous, some; but enough. These things do well for demagogues to tickle the ears of the rabble with, & by so doing they raise themselves upon their ignorance; but men are not born equal, nor have they equal rights—in this very boasted land of liberty, they do not, nor should they have. Remove inequalities, and anarchy would be the result—you yourself had to leave your State because you were trying to practice some of your unalienable rights.

One right we have, the right to hold our property, and without altering the constitution, your party, sticklers, as they pretend of the rights of men, are meddling and interfering in the Charter Rights of their own countrymen—uniting with and sanctioning the abuses of language of such men as O'Connell. What weight could such men have in influencing us? Their abuse is commendation, their friendship a stigma. Oh that I should be obliged to write them, my countrymen! If hypocritical canters! Cloaked with the name of Philanthropist, I will give you a toast delivered by myself some years since before the Cincinnati society, as one of a committee of complainers, sent to them on the 4th of July.

"Our Domestic Institutions, given to us by an all-wise and merciful God, secured to us in our Constitution, and ratified by our Magna Charta, of State Rights—let us preserve them from the machinations of fanatical abolitionists with the last drop of our blood."

These are the charitable feelings induced by your party. The Bible visits upon the fomenters of passion, the responsibility of its effects. But to return, I shall pass over your letter, (repeating your views) without comment, as it is now a matter, but I should have thought your discharging your duties more faithfully, by acting to them the part of a kind and christian master, and teaching them such things as they ought to know. I will now turn to your views as a christian. You say "love your neighbor as yourself." Does the relation of governed and governor prevent love? Does not the master love his slave quite as well as he loves men in general? Does not the slave love his master, frequently with a devotion, even unto death? Let this simple bear witness, "Even as the maid looks to the hand of her mistress, or the servant to the hand of his master." Does the slave love his child, even when he chastises him?—Does the child love his father? Does the wife love her husband, whom she is bound to reverence and obey even as the church of Christ his head? I am surprised you should expect to influence any by such empty sounds. As to their not being taught to read, you very well know they are indebted to abolitionists for that restriction, that they may be cut off from their vile incendiary publications. But their chart is read to them, they are as carefully taught to follow its precepts as we are, they are as frequently preached to. If they do not prosper in it, the fault is not in us. I have upon my plantation a church, in which divine service is held every sabbath throughout the year, & my little negroes are instructed in their catechism every week, (as often as my own.) An advantage, which any one who knows their character, knows they would not have in their freedom. Your next item is the separation of husbands from wives. This sometimes happens, I grant, but it is an abuse of power on the part of the wicked masters. It is one of the evils of slavery, one of its abuses and what can you draw from it! The abuse of any thing is not an argument against it, and what condition is there of men that is not liable to evils? Besides, they do not look upon this as a crime, they will not be bound by it themselves, therefore it is sometimes too little thought of by their masters, who witness constantly their inconsistency. In the case of parents and children, your zeal has induced you to overlook the fact, that their government and mode of life approaching nearly to the pastoral and patriarchal, they possess over their masters the advantage of having their descendants with them for generations. As to the pretty but trite stuff about husbands and parents witnessing the punishment of those whom they are the natural protectors of, without the right to interfere, it is not worthy of an answer. What freedom has the right? Aye, even where there is no infraction of a law, where there is no crime, the finest country, where the law is upon what can interpose to prevent the recruiting officer? What hand can be stretched out to stop the press gang? Are we not punished with severity by Government and providence, (in the course of cause and effect) by imprisonment and death in the one case, or by want, unhappiness, and disgrace in the other, for the very offences for which our slaves would receive a few stripes and then be reinstated? As to the ridiculous idea of chaining down their minds, I will only refer you to what I have said of their organization, and add that they are slaves because they are incapable of being instructed by any extent in morals, or at all in government in proof of which look at St. Domingo, and it is mercy to them that they are not taught, what, if they were free, they could not apply, and as slaves would only make them discontented. "Drink deep or taste not the Brierian stream."

I shall conclude with the authorities drawn from the Bible. "If you buy a hebrew servant, six years shall he serve, &c. If a man sells his daughter to be a maid servant, she shall not go out as the men servants."

Both the bondman and bondmaid which thou shalt have, shall be of the heathen that are round about you, and of them shall you buy bondmen and bondmaids, &c.; and ye shall take them as an inheritance for your children after you, to inherit them for a possession, they shall be your bondmen forever." I now extract from a work on the subject, "When wars and luxury had weakened the tower Empire, Conscience, from that cause issued three famous edicts for the liberation of slaves. His example was followed by Justinian and Theodosius. It had become necessary to repopulate with freed men the empire of free-born citizens. But Christianity, which so often has been attributed the cause of the liberation of ancient slaves, on account of that religion acknowledging all were

brethren, did not design to abolish slavery. It is the will of St. Paul, that Onesimus, although he be a convert, should remain a slave to Philemon a christian. Finally, slavery existed under the Christian Law, during the whole of the middle ages.

When I commenced this paper, I had myself a strong desire for the emancipation of slaves, and intended rather to advocate slavery on the score of expediency; but upon looking more closely into the matter, I am disposed to advocate it on the score of mercy, of propriety, and that we are agents in the hands of a kind providence, who designs to effect some good purpose in it, and am disposed to believe that our slaves are the happiest (because most free from care) class of men in the world.

Talk not of degradation, they feel it not, they are constitutionally slaves, and when not so to their owners, are so to their rulers. I have designedly touched briefly upon your arguments; to say all that may be said would require much time, and I am engaged in a course of studies which would prevent this. The more I reflect upon this subject however, the more I am convinced the greatest misfortune that could befall our blacks, would be to liberate them; and I am almost persuaded it never will be done. If it is done we shall be obliged to remove them from the country, and govern them elsewhere with great severity, they are capable of self government. Always supposing such a revolution in the minds of slaveholders as to allow it, which I very much doubt.

Yours truly,

W. B.

## PROCEEDINGS OF MEETINGS.

The proceedings of the anti-slavery convention at Harveysburg, have been forwarded to us for publication, by Valentine Nicholson, one of the secretaries. He says that many able and distinguished advocates of human rights were present from Cincinnati, and other places, who sustained the cause of freedom with much eloquence.

As our columns are crowded with communications, we can only give a few of the resolutions.

## Convention at Harveysburg.

Whereas, this meeting has been instituted by the editor of the Western Star, has undertaken to publish in that paper, the proceedings of this Society, and assigned as a reason, that if he does he must also admit opposition to our doctrines, and that many persons are ready to write articles to show that negroes are not human beings, and that he did not wish so to degrade the negroes. Therefore,

Resolved, that we approve of the disposition of the editor of the Western Star, in refusing to publish, what he supposes, would degrade the negro; but we believe him mistaken in what he alleges would have that effect, and that we would recommend him to open his columns to free discussion of the anti-slavery question as the only method of retaining public confidence.

Resolved, that we appoint a special meeting of this society, to be held there on Friday and Saturday, the 24th and 25th of March, to commence at 10 o'clock A. M., and that all of our friends now present from a distance, and also Messrs. Lewis and Chase, who have been prevented from meeting with us, be invited to attend.

Resolved, that the success which has crowned the efforts of the abolitionists in securing the blessed boon of freedom to 500,000 human beings in the West Indies, ought to inspire us with renewed hope and zeal, to continue our labors in behalf of American bondsmen. This resolution was ably advocated by our friend Mr. Quant, lately a resident of those islands, and as ably supported by Mr. Cathcart of Ireland.

Resolved, That it is the right and duty of the slave to flee from the service of his master, and from the land and country which holds and treats him as a slave, and that it is not only the right and privilege, but the duty of all christians as well as other citizens, to assist him in his flight to some part of the earth where he can no more be reclaimed as "a fugitive from service or labor." This resolution was most ably sustained by Messrs. Morris and Bassett.

Resolved, That among the many cheering signs of the progress of our cause, with which our hearts are rejoiced in these latter days, not the least among them is the crowded audiences which attend our meetings; the fact is, that our principles seem to be taking fresh and firm hold of the minds of the youth of our land.

Resolved, That this convention pledges itself to vote for no person for any public office who is a slaveholder or an apologist for slavery.

Resolved, That the monthly publication, issued by the editor of the Philanthropist, "Facts for the People," costing only 12 cents per year, or one cent a number, affords so cheap an opportunity for the dissemination of light and knowledge upon the subject of anti-slavery enterprise, as to be within the means of all, to do something in the work of spreading information upon a subject of so much importance to our welfare, that all persons, both male and female, ought to subscribe for the publication, and spread it broadcast before the public.

Resolved, That the firm stand taken in the great cause of human rights, by the Female Anti-slavery Society, is worthy the self-denying, self-sacrificing, and persevering spirit characteristic of woman, and most heartily do we wish them success; and those Teachers who have engaged in the work of elevating those minds which slavery has crushed with its iron heel, making themselves of no reputation, are among the greatest benefactors of the poor and needy, & their conduct demands the gratitude and admiration of all the "friends of humanity."

The above resolution was most eloquently advocated by that devoted servant of the poor and needy, J. O. Waites.

VALENTINE NICHOLSON.

## Clinton County Convention.

We give an abstract of the proceeding of this meeting, from the report of the Secretary.—Ed. Phil.

Agreeably to notice given, the Clinton County Anti-slavery Society, met at the James' run Baptist meeting house, on Friday the 24th inst., to hold its quarterly meeting. The President called the house to order at the hour appointed, when after prayer had been offered by the Rev. Mr. Quant, a committee of five was appointed to bring in business for the consideration of the meeting. On motion, all persons present were invited to participate in the proceedings. After several Anti-slavery songs had been sung, and prayer by Mr. W. C. Yancy, the business committee reported the following resolutions which were accepted. (We omit some for want of room.)

Resolved, That we cannot yield our assent to the opinion frequently advanced, that we have nothing to do with slavery here, or can take no efficient action for its abolition, but that we believe that every inhabitant of the United States who does not labor for its overthrow, is guilty of affording it countenance and support.

Resolved, That in our opinion, the principles taught by Jesus will overthrow the system of American Slavery; and consequently those individuals and denominations calling themselves christians, who yet tolerate or apologize for slavery, cannot be true representatives of christianity.

Resolved, That amidst the burdens which slavery imposes upon us, we are bound to remember the greater burdens sustained by the down-trodden slave—therefore, Resolved, That we will take a collection this evening for the

benefit of the Anti-slavery cause, to be expended by the managers of this society, in paying the expenses of W. C. Yancy and other lecturers.

Resolved, That we attribute our present pecuniary difficulties to the existence of slavery in the United States.

Resolved, That a vote of thanks be given to our Baptist friends for the use of their meeting house.

On motion adjourned.

WRIGHT HAYNES, Pres't.

Jas. Linton, Sec'y.

## Proceedings of the Colored People in Cincinnati.

The person to whom the following letter was addressed, lately contrived in a very singular way, to obtain admittance into one of the churches of the colored people in this city, and to give them a colonization discourse.

The following letter and proceedings, in relation thereto have been handed to us for publication. If Mr. Lincoln be sincere in his professed regard for the welfare of the colored people, they will teach him a useful lesson.

MR. LINCOLN:

Sir—the undersigned, having been appointed a committee for the purpose, herewith send you the proceedings and resolutions of a meeting which you addressed in the vestry room of the Union Baptist Church, on Monday evening Feb. 27. We have to inform you in behalf of the meeting, that we regret very much your having absented yourself before any action could be had, in the disposition of the subject, which you had thought proper to lay before us. The object of this is to apprise you of our intention to publish as soon as practicable, the views of the meeting with regard to the matter of your discourse, as we are of opinion that nothing conduces so much to our oppression in this our native land, as even the mere suspicion, that we could be induced to consent to that scheme of expatriation, which in our opinion, has no other tendency than to sacrifice the free colored population for the purpose of rendering the system of slavery more secure, thus riveting the chains still faster on our countrymen and kindred in the southern portion of the Union.

You will see by one of the resolutions, that we alluded to the subject of abolition. This we should not have done, were it not that you denounced the advocates and measures of that system, and solemnly called upon us to do likewise.

Respectfully,  
G. G. LANGSTON,  
A. M. SUMNER,  
L. P. BRUX.

## PROCEEDINGS.

At a meeting convened in the vestry of the Union Baptist Church, on Monday evening, Feb. 27th, for the purpose of hearing an address from Mr. Lincoln, a gentleman professing great friendship for the colored people of the U. States, and who proposed to aid in their emancipation and elevation,—but after having spoken for a considerable length of time, absented himself before any action could be had, or any thing could be said on the subject.

Mr. Wm. Johnson, on motion, was called to the chair, and J. J. Cary was chosen Secretary. On motion, G. G. Langston, J. M. Tinsley, L. P. BRUX, W. H. Yancy, and W. E. Walker, were appointed to present resolutions suitable for the occasion.

The preamble and resolutions appended were adopted. On a motion to publish the proceedings considerable discussion arose, and many opposed their being published, though all were agreed as to the propriety of their adoption by the meeting.

## PREAMBLE AND RESOLUTIONS.

Whereas, Mr. Oliver Lincoln came to us as a friend of the colored people, and requested us to call a public meeting, at which time he would lay before us something that would be conducive to the moral and political elevation of our people. And whereas, we were deceived by his delivering a colonization lecture, (being permitted after he commenced, to go on, entirely through courtesy.) Therefore,

Resolved, That we consider the scheme of colonization, as presented by him adverse to the true policy on which the welfare of the colored people is based.

2. That the scheme of colonization is only calculated to tighten the fetters of the slaves by taking away the free colored people from among them.

3. That slavery is wrong, and is one of the most heinous sins in the world, and that colonization is one of its main supports.

4. That we detest colonization in every shape and form, believing it to be as injurious to us of the free States, as it is to the slaves of the south.



protected and defended at every point by the strong arm of Episcopacy, backed by a host of strong-armers, we felt that there was no time for us to confer with flesh and blood, but that the glory of God, and good of our fellow men required of us, that we should "have no fellowship with the unfruitful works of darkness," but "come out from among them," and the good Lord blessed us in the very act, we were comforted and encouraged by his divine presence at each of our appointments, every time we met together he made one in our midst, and on Sabbath night, so overwhelming was the power of his grace that an old disciple exclaimed in the ecstasy of his feelings, "I never before had such a view of the immeasurable fullness of God's love to guilty man."

Among the number who joined was a very respectable old citizen, who was a member of the "110,000 Methodists in Ohio," but our object is not numbers, or perhaps we might feel somewhat discouraged. It is principle we are contending for, not number—while others boast of their "110,000," we thank God that our names are recorded in heaven, and that he called us out from among the multitude to stand up for principle against the popular prejudices of the age in which we live, and if he will comfort us, and down and bless our feeble efforts as he has thus far done, we can have nothing to fear, though men and devils should array themselves against us, for he who is with us is greater than all who may be against us. We hold class and prayer meetings regularly every week, and expect soon to have regular preaching every Sabbath.

Yours respectfully,  
DAVID JORDAN.  
Piquette, March 4th, 1843.

☞ We call attention to the following report of proceedings at Clevelands, in this county. They are very important on more accounts than one. The participation of members of the family of General Harrison, will give them additional importance.

**Clevelands Convention—Citizens' Committee—Free Discussion.**  
To the Public—The undersigned, appointed a committee by the anti-slavery convention met at Berea meeting-house, March 7th 1843; to prepare and publish a statement of facts respecting the interruption of the convention in its attempt to occupy the Clevelands Presbyterian meeting house on the same day, respectfully report:—

The material facts, bearing on the case, as witnessed by the committee, or received by them from responsible persons; are as follows, to wit: In the latter part of Jan. or first of Feb. last, an application was made in writing by two members of the Ohio State A. S. Committee, living in Cincinnati, to the trustees of the Clevelands Presbyterian church, for the use of their house of worship, to hold meetings on the subject of slavery, on the 7th and 8th days of March, inst. An answer was received, dated February 17th 1843, signed officially, by A. L. EUSTICE, clerk of the session, and ANDREW PORTER, clerk of the Trustees, granting the house as requested. Notice of the meetings was immediately issued and widely circulated.

It appears that J. Scott Harrison, Judge J. C. Short, his brother-in-law, and Dr. Thornton, also, a son-in-law to Gen. Harrison, late President of the United States, on learning that the trustees had granted the meeting house for the proposed convention, expressed themselves in the strongest terms, against the sitting of the convention in that place. The consequence was, that a violent excitement soon prevailed in the vicinity of Clevelands against the proposed meeting, and threats of violence were made, as usual in such cases, by vicious and irresponsible persons.

Judge Short is a member of the Clevelands Presbyterian church. Harrison and Thornton are not members, but have been supporters of the pastor. Things being in this state, some consultation was had by friends of the A. S. cause, in Clevelands, with those in Cincinnati who had applied for the house, which resulted in the conclusion that the convention ought not to be given up, for two reasons:—

1. There was not time to countermand the notice, so as to prevent the attendance of many.  
2. The meeting was proper in itself, and in the names of its being called, and ought by no means to be given up on the mere ground that men were found opposed to the object for which the convention was to meet.

On this being known at Clevelands, a meeting was held in the school house, and a committee appointed, of which J. Scott Harrison was chairman; which committee reported, and the meeting adopted the following characteristic proceedings, to wit:

#### Proceedings.

March 4th, 1843.  
At a meeting of the citizens of Clevelands and vicinity, convened at the school house,

On motion, John L. Watkins was called to the chair, and A. Porter chosen Secretary.

The object of the meeting being explained by the Chairman, a committee of seven viz: J. Harrison, Dr. Thornton, C. Yates, D. G. Howell, James Hyland, L. Edwards and B. T. Harrell were appointed a committee to report resolutions expressive of the sense of the meeting, as respects an anti-slavery convention, proposed to be held in the village of Clevelands. The committee after retiring a few minutes, returned and reported the following preamble and resolutions:

Whereas, the peace and quiet of this neighborhood have been suddenly and rudely disturbed by having the free-brand of abolition thrown in among us by a few fanatical and deluded men, who not content with preaching this nefarious doctrine from common places, seek to desecrate the house of God, by promulgating within its precincts, principles hostile to the mild precepts of a religion, and dreadful in their consequences to our fellow citizens;

And Whereas, a majority of the officers of the church, as well as of those who worship within its fall have firmly but respectfully remonstrated against the procedure without the effect of turning these misguided men from their unrighteous course.

Therefore, Resolved, That in the opinion of this meeting, the doctrine of modern abolition is not congenial to the feelings of this community; and that as members and contributors to the church of Clevelands, we do most solemnly protest against the use of said church for such unhallowed purposes.

Resolved, That we view any and every attempt to agitate this subject in our own state, as an infraction of a deep and deadly wrong, as an insult to our sister states, guaranteed to them by that bond of our Union, the constitution of the United States.

Resolved, That although we consider the institution of slavery an evil—yet inasmuch as at the present time Ohio have not the power of constitutional right to do anything towards emancipating the master, we recommend to these men if they are sincere in their philanthropy, to preach to the slaveholder as the most rational mode of effecting their purposes.

Resolved, That for the purpose of maintaining peace and good order during the present excited state of the community, a committee of seven be appointed by the chair, whose duty it shall be to repair to the church on the 7th inst., and quietly and peaceably remonstrate with those who may present themselves as abolitionists against the use of the church for the dissemination of the doctrines.

The foregoing resolutions were unanimously adopted.

JOHN L. WATKINS, CHAIRMAN.

ANDREW PORTER, Secretary.  
A. O. Howell,  
C. A. F. Wood  
C. Yates,  
John L. Harrison,  
Dr. Thornton,  
Jno. L. Watkins,  
D. G. Howell,  
Committee.

On this "meeting" and "proceedings" the committee beg leave to submit the following remarks. 1. Watkins and Porter, the chairman, and secretary of the meeting are members of the Clevelands Presbyterian Church. The first (Watkins) had, while since, a small contract upon the White Water Canal near by Clevelands, and is now, we are informed teaching a school in the neighborhood. Esq. Porter, is the same person who, as clerk of the trustees, signed the official papers granting the meeting house for the convention. No sensible man, acquainted with the parties, supposes that Watkins or Porter either instigated or controlled the proceedings of that meeting. Let this fact, in the judgment of the committee, by no means diminish their guilt in the part which they took.

2. The committee are of opinion that the "meeting," and "proceedings," were instigated by the above named Dr. Thornton, J. Scott Harrison and others.

3. The committee are further of opinion that the real and only object of said meeting and proceedings, was, to draw together a collection of persons at the church door, at the hour for the convention to assemble, who would abuse and assault such persons as should attempt to enter the house. It should be noticed that this "meeting" and "proceedings" at the school house, took place on Saturday, March 4th, only three days before the convention was to meet. No "peaceable" prevention of the Convention could at that time have been contemplated by any man in his senses. It was a measure which looked to brute force to sustain it, and carry it out.

4. The committee are also of opinion that said "meeting" and "proceedings," being an attempt by one part, to prevent another part of the citizens meeting, and discussing such subjects as they chose, in a lawful manner, were a gross and wicked violation of two most precious rights of American citizens, viz: the lawful assembling together, and freedom of speech.

5. And, further, that said "proceedings" were a bold invasion of the rights of the Presbyterian church of Clevelands, and an arrogant insult to the church of God in general, and to Christ its head: being a direct and open violation of the rights of professors and non-professors, to reverse and control the transactions of the lawfully appointed officers of the church of Jesus Christ. What is become of the church of Christ, when ministers and trustees, and elders must wait till the "citizens meeting" convened at the school house" decide what they may preach, and what meetings they may hold!!!

The 7th of March being come, a delegation of some 50 persons took passage for Clevelands by the Steamer Wm. Penn. At the same time came on board, a person, who is represented by the inhabitants of Clevelands to be a man capable of being stimulated to be a desperate actor. He had a new cut hickory stick or club, of a size larger than the largest ordinary walking-stick. He appeared to have no business on board, but to linger near the abolitionists and hear what they said. He landed with us, joined the crowd who were assembled on the shore—went directly to the church—remained with the crowd through the day; and was among those who followed the Cincinnati delegation back to the boat when they returned.

The committee are informed that this person has been in the employ of Dr. Thornton at different times within two years past in the character of ostler. How he came to be at Cincinnati just in time to go down with the abolition delegation—for what purpose he cut his club—in short, why he and his associates were there at the church to prevent our entering, are questions for the public to decide.

One thing is plain, neither this man, nor any of those who were there to fight, had any hostility against us as abolitionists. They conversed with some of the Cincinnati delegation with a rough good nature, gave their names to friend Reynolds for a copy of our proceedings; and if we would have joined them in mobbing the houses of Judge Short and J. Scott Harrison on the following night, no one, who knows mankind, can doubt, but liquor and cash being plenty, they would have joined us as cheerfully as they ever went into any expedition of the kind.

The crowd which met us on the shore, and escorted us to the church, (a mile back) was composed of boys and half-grown men, with a few men in early life of a description and class which were far more numerous before the Washington reformation took place.

Many of them carried the new-cut hickory clubs—others boasted of the missiles they carried in their pockets; and one youth had his gun on his shoulder, and his ammunition at his side. This young man followed us to the church with the crowd, and continued with them while they remained together.

When Rev. SAMUEL LEWIS arrived at Clevelands, sometime before the arrival of the Cincinnati delegation, he was told by a personal friend, (not an abolitionist) by no means to adventure himself at the church that morning as he could not do so without danger of extreme violence upon his person. Mr. Lewis replied that "the danger he spoke of was the very reason why he should be there." That when there was no danger and difficulty in proclaiming the principles of freedom, he would then leave the work to others and rest in the comforts of their family and home with which God had blessed him.

Notes. It was well and commonly understood in Clevelands, that arrangements were made to assault the first person who should attempt to enter the Church on that morning. Several young gentlemen, members of Lane Seminary, mingling with the crowd, heard the matter orally talked of by those who were to be actors in the scene.

Things being in this state, we approached the church when J. Scott Harrison stood forward in the crowd who waited for us in front of the church, and stated:—

That he was there in behalf of a committee appointed by a meeting of the citizens of Miami township, (the school house meeting above named) to remonstrate against that church being occupied by the convention; giving as a reason, that the citizens of Miami township were believed to be generally opposed to the doctrine of the abolitionists, and did not wish their peace to be disturbed by them. And he closed by saying that if the convention should "persist" in entering the church after this "protest," the committee earnestly prayed that the proceedings might not end in violence.

SYMMEL LEWIS then took off his hat and addressed the crowd with great force and visible effect. He said he was there among others, to advocate no principles, but those of the Gospel of Christ, and the American declaration of

rights; that if we so flagrantly and obviously wronged it must be very easy to show that we are so. Let those who oppose us, do so, instead of merely seeking to silence us by demonstration of numbers and threats of violence. He defied them to find in the crowd, six men who were opposed to us; and as to fears of violence, he knew that if violence was threatened, there were men present, who if they were disposed to do so, could prevent it by a mob; and that they and they alone would be held responsible by God, and an enlightened public for any violence which might occur. Committee's Chairman then took off his hat, and said, that if there were any such persons present who had power to prevent mediated violence, he prayed Almighty God, that they might exercise that power. He obviously withered under the force of the simple stated by Mr. Lewis. Rev. E. Scottfield then stood forward and offered prayer to Almighty God for us who were present, and the slave whose oppressions had called us to go.

He recounted the facts respecting the calling of the meeting as they appear in this report, and added others, showing that a clear majority of the church were now in favor of the meeting; yet for peace sake, he hoped the house would not be entered, unless the committee saw fit to withdraw their protest.

The committee's chairman seemed, by this time, anxious to depart, said he had discharged his duty—hoped there would be no violence, and seemed about to withdraw. Rev. J. BLANCHARD then said, that he had been active in calling this meeting; that after hearing of the opposition, he had not consented to give way; first, because there was not time to command the call—and second, because that the people decided against the dissenting abolitionists held to be nefarious and wicked principles, and he thought the plain way to clear up the matter, was for them to come to the convention, and either confess their sins or else prove to the Clevelands people that they were not such sinners as they had been reported.

He therefore proposed that the meeting should go on—half the officers should be abolitionists and half opposed—that the time occupied in speaking, should be divided in like manner, and that the people present should say, by dividing to right and left, whether they would have the discussion or not. If the people decided against the dissenting abolitionists, they would be bound to withdraw, and we could retire to a neighboring church already warm and waiting for us. Though he knew that majorities had no right to say how and when and what minorities should discuss, yet he recommended it as a peace measure.

The people then divided as requested, and a clear majority appeared in favor of the discussion—a large number not voting.

Mr. LEWIS then called on the chairman or any member of "the committee," to come and decide how the majority stood, but the chairman answered from a distance, that he could do nothing more. But though "the committee" left the ground, their followers remained, evidently determined to violence, and exhorting each other to "stand firm," to avoid such collision with miserable and deluded men, far less guilty than their leaders who had left the ground. Then after singing, "How firm a foundation," and kneeling on the earth in prayer, adjourned on invitation, kindly extended, to meet in the Berea church. All which is respectfully submitted by the committee.

J. BLANCHARD,  
J. A. B. BASSETT,  
A. BENTON,  
D. PARKER,  
J. CARLE.

#### The Way It Works.

Troy, March 6th, 1843.  
Dr. BAILEY.—Some 23 members of the Methodist Episcopal church in this place, had the temerity to pursue the dangerous course, to secede from the Methodist Church: a slaveholding and a slavery-defending church; the little band has increased to 36, they have purchased as eligible a lot as our beautiful village presents, to build a Wesleyan Chapel upon, and they have raised a subscription of rising 2400 dollars, and they have contracted for the building of a brick church, 40 by 60, with galleries to be finished in a neat style, and as soon as practicable the present summer, and when completed they will not be indebted one cent for the same.

A year or so since, I circulated some anti-slavery tracts in the M. E. Sabbath school in this place, containing extracts from Wesley, Clark, Watson, &c. The Superintendent and Managers refused to give their consent that I should distribute them in the school, I told the Superintendent that John Wesley should not be kicked out of a Methodist Sabbath school where I was, and I exclaimed to the children to call and get them as they passed out, which they did with eagerness.

Some time after this, I was requested to give out an appointment, on a certain evening in the week, for the Rev.—a colored Minister of the Methodist African church, as he wanted to preach to his white brethren and lift a subscription to help them pay for their church in Springfield; I wrote the appointment and entered the pulpit and offered it to the preacher while he was giving out appointments. He told me to stand back. I retired a step, he then told the congregation that I wished to make an appointment, which I had the temerity to do, informed the congregation at the same time, that there was no abolition about it. And what do you think were the results? Why the preacher, who was a young man, came and lectured me for interfering with his prerogatives, and for having the temerity to publish an appointment for a black man to preach in the M. E. Church. I told him, that he and his trustees might do as they pleased. The preacher then went and told the person where the colored preacher was expected to stop, that he could not have the church, they and he, held a prayer meeting. On the evening of the meeting, the preacher got into the church as an early board, and commenced his prayer meeting, having placed the sexton at the door to tell the colored people that they could not enter there. The colored people were mobbed at this meeting that night, and my own building was finely ornamented with eggs broken against its walls, and all this, as I was informed, because I had the temerity to give out an appointment for a colored man to preach when the preacher in charge was opposed to it. I will now inform you how it works at present. This same church has invited, the colored people to come and sing for them, and their choir in the gallery. And they profess to be highly delighted with the music. They have invited the Rev. Mr. Thomas, a colored minister of the African Methodist Episcopal church to preach on two different nights in their church. And the preacher in charge, was in the pulpit with him, and they lifted a collection in his behalf. The colored minister did not fail to tell them the truth. He told them that God had made of one blood all men, and that he was made of the same blood of white men, and that the Almighty thought as much of a black sheep as he did of a white one. He spoke of Christ's compassion, "as a hen gathers her chickens." &c. &c. Now said he, as a hen would fly to the protection of a black hen, or a white hen, or a black chicken as readily as to a white one, so does Christ equally regard a black person with a white person. And this people praised it all as very fine preaching, and indeed the community generally seemed to think it pretty good.

Some weeks since, we proposed to assist the colored people of the place in sustaining a Sabbath school among them; on yesterday, we had the commencement, and this morning a class-leader of the M. E. church, told me that he was determined to have a colored Sabbath school in the gallery of the M. E. church, and furthermore that they were determined to build a church for the colored people. Now as this people are not for justifying oppression under the circumstances, as they are not an *expedient* people, as they do not go in for policy, I suppose secession has had

no effect upon them. I rejoice in every indication of the return of the M. E. Church to a sound mind on the subject of human rights.

The brethren stood at the door and placed the colored people in the front and centre seats.

Respectfully,  
R. BRANDRIFP.

#### POLITICAL.

##### Organized Oppression.

Liberty men of Ohio! you must prepare for action. You are citizens of the State. You are citizens of the Union. God, by whose providence the privileges of citizenship have been made you, has cast upon you the solemn responsibility of selecting your own agents for the administration of public affairs, and of deciding by your vote what shall be the policy of your political action. You must answer for the exercise of your political power, as fully as for the exercise of your physical or moral power, to conscience and to God.

Your fathers framed for you an excellent constitution. They designed it for the establishment of justice, and the security of liberty. Unhappily, they permitted slaveholding to be continued under state constitutions as a local practice, and they introduced into the constitution itself, some clauses designed to enable such states as chose to continue the practice, to do so without molestation. These clauses were expected to be of temporary operation. It was expected that slavery would soon cease even under state authority. It was never imagined that it could exist under national authority upon national territory. It was to exist, undisturbed by national power within the limits of the original states. It was never to be extended beyond those limits.

It has been extended, nevertheless. The seat of the National Government is made by acts of Congress, a loathsome slave market, and the curse of slavery, and blurs the prosperity of its inhabitants, and extends its influence from them over all the land. Territories have been purchased and stocked with slaves under the sanction of Congress. Your domestic waters are cursed with slave ship trading under the sanction of Congress. Your property is gone under the withering influence of the slave power. Your character is disgraced. Your morals are corrupted; your love of freedom degenerates.

All these extensions of slavery; all these encroachments on liberty, are violations of the constitution. It is for you to say, whether they shall be continued. Take care how you vote! Take care how you exercise your political influence! lest you be found guilty of abetting and encouraging these wrongs.

We call on you to organize efficiently and thoroughly. Let a liberty association be formed in every county; get as many members as possible. Report your organization and the number of your members. Report also, the increase monthly to the secretary of the state committee. Get subscriptions for the "Facts for the People." It is so cheap, 12 cents a year, that any one can take it. Let eight take it together and send one dollar and the names to Dr. Bailey. Let as many as eight as possible be forwarded in each neighborhood.

Nominate Liberty men for Congress and the Legislature. Tell democracy and whigs, they ought to stand on our principles. If you rely on us to come to us, standing on our principles, we may hope to restore the prosperity of the country by our measures. The measures and the principles of neither of the other parties can do it; for each of them is powerless without the slaveholder, and therefore can reflect nothing in opposition to him. Let whigs and democrats vote for their parties and office, if they will. Let liberty men go for liberty and their country.

Do not be driven from the right course by intimidation. Do not be seduced from it by flattery. Stick to your principles. Fight the good fight of faith under your own flag. Be not deceived by any loiterer, or loiterer. Care not for anti-slavery professions, which are not carried out into liberty action. If you rely on such professions, they will disappoint you. Think how important it is to elect Liberty men to the Legislature and Congress. One such man in the Legislature—one such man in Congress would do more for the cause of equal rights and for the good of the country, than a whole phalanx of Whigs and Democrats; however high sounding may be their professions of anti-slavery sentiment.

We submit a form of a Constitution for a liberty association. We hope it will be useful, though any other which does not forgo the great principles and measures to which we are pledged will do as well. Friends and brethren, let us hear from you.

By order of the State Liberty Committee.

AMOS MOORE, Chairman.

MANLY CHAPIN, Secretary.

FORM OF A LIBERTY ASSOCIATION.

County Liberty Association.

Being fully satisfied that slavery is wrong in itself, and the fruitful source of innumerable evils, moral, social, and political; that every American citizen is personally responsible for its continued existence in despite of the Constitution, in the District of Columbia, in Florida, and in American vessels on the seas; that the unconstitutional encroachments of the slave power beyond the limits of the original slave States are the chief causes of our present embarrassments and distresses; and being fully convinced that no manly and resolute resistance to slaveholding pretensions; no firm and successful vindication of the just claims of free labor, and the free laborer to paramount regard in the administration of government; no bold, energetic, and impartial assertion of the first principles of constitutional liberty and equal rights can be rationally expected from either the Whig or the Democratic party as at present organized—We, the undersigned citizens of ——— County do hereby declare ourselves Liberty Men, and unite together as the ——— County Liberty Association, and adopt the following constitution.

Art. 1. Any elector of ——— County may become a member of this association by signing this constitution; or the constitution of any other Liberty association or club within the county connected with this; and may withdraw at any time on giving notice to the Secretary who shall thereupon erase his name.

Art. 2. Our object shall be to promote, in all proper ways the election to office of honest and capable men, who openly avow, and faithfully act upon the principles above set forth, and to secure the property of free labor, the permanent rights of all by carrying out honestly, and impartially the true principles of the Constitution, and thereby restricting slavery within the limits of the slave States, and delivering the government from the usurped control of the slave power.

Art. 3. The officers of the association shall be a President, Vice President, and Secretary, who shall hold their offices for six months and until their successors shall be chosen. These officers and the Presidents and Secretaries of the other Liberty Clubs or associations connected with this, shall constitute a General County Committee who shall have general supervision of the cause, and add to their number as they may see proper. The association may appoint such other committees as circumstances may require.

Art. 4. The Secretary shall record the proceedings of the association, and shall keep on file all reports of Secretaries, township, ward, or district associations giving names of members, and all copies of the Constitution with signatures affixed, and shall copy the names, classified by township and wards, into a book containing

The applicants made to those who are not constitutionally opposed to voting.

Ex. Phil.

the Constitution; and the Secretary shall also act as Treasurer.

Art. 5. The association shall meet from time to time at such convenient places as may be designated in any part of the county upon the call of the President and Secretary, or of the general committee for conference, discussion and other purposes, and shall use all proper means to increase the number of members, and to promote the general objects of the association by the circulation of newspapers, pamphlets and otherwise.

##### For the Philanthropist.

##### Woman.

"Women are the Corinthian pillars which adorn and support society; the institutions that protect women, also throw a shield around children; and where women and children are provided for, man must be secure in his rights." [Henry Clay.]

What knightly courtesy is displayed in this sentiment and the kindred ones so often uttered by our eminent Statesmen! The friends of its illustrious author feared, perhaps, that Col. Johnson's Harrisburg sentiment "The gentleman when right; the ladies right or wrong," would give that gallant gentleman a hold on the admiration of his country-women, that might prejudice the political aspirations of their favorites. They quote our text, therefore, to vindicate the superior gentleness and chivalric feeling of "bold Harry of Ashland." How honied the phrase with which he insinuates himself into our hearts! True, it may be, that on the morning he penned this polite and popular sentence, he may have sold a mother to the Southern planter far from her children and husband; but his friends say that if so, he did it in a gentlemanly and polished manner, and not like a man of coarse and brutal feelings. He must have told her with a smile and bow that a southern climate would benefit her health; he must have discoursed in mellow tones of the balminess of the southern breezes laden with the perfume of orange groves. He may have ordered his overseer to whip the poor defenceless woman whom he drives, year after year to labor, without pay, in his fields; but his friends tell us, (and surely they are honorable men,) that industry is an excellent quality in the character of woman and this woman would not work unless her energies were enlivened by the use of the whip, and it was used out of pure benevolence and in a courteous and decorous manner. Ask this courtly gentleman why he does not pay the poor widowed washwoman who has, for years, long and weary ones too, bowed herself to her toil in the hut that rears its humble front almost within the shade of his princely mansion, and he answers you with a bland smile that it was entailed on him and other chivalric gentlemen not to pay wash-women.

Mr. Clay is enthusiastically desirous that children should also be "protected" and "provided for." This looks very pretty in the newspaper, but the children whom Mr. Clay has gotten under his protection, by purchase, have found that his protection is much like that offered to the Peruvians by Pizarro or afforded to lambs by vultures. The children at Ashland are "provided" so well with overseers that they will, probably, never try the experiment of providing for themselves. We shall consider the great Whig chief as gallant and chivalric as he pretends to be when he forsakes fullsome and unmeaning promises to protect women and children, who do not need his protection, to do justice to the women and children at his own home; or when we look on a knight of the lash as humane, one living on unpaid toil as noble, an assailant of the weak and unprotected as generous, and a whipper of women as gallant. B.

#### Philanthropist.

☞ My paper this week is what correspondents make it. Next week I shall occupy it myself.

☞ BIRNEY'S TABLES on our first page, are invaluable. So many calls had been made for them, we thought it best to republish them. They appear in a revised form, with several important additions.

☞ FACTS FOR THE PEOPLE—No IV, will be out this week. It will contain Birney's tables. As there will be a great demand for these, those who wish them had better be prompt. "First come, first served." Our list is going up finely.

#### Liberty Meeting at the Court House.

Mr. Smith.

This evening, (Wednesday 15th.) a Liberty meeting will be held at the Court House, at early candle light. The celebrated Edward Smith, from Pittsburg, will deliver an address on the encroachments of slavery on the rights and interests of the free people of this Union.

We hope there will be an overflowing house. No matter how high expectation may be raised, it can scarcely be disappointed by Mr. Smith.

#### Clevelands Meeting.

For the extraordinary proceedings at this meeting, see the report of a committee in another column. Judge Short, Scott Harrison, and Dr. Thornton, whatever may be their excuses, will be held responsible for these infamous mobocratic proceedings.

We are happy to announce that a society was formed in the neighborhood of Clevelands, of more than 30 members. Hitherto we have known but one or two abolitionists there. The mob has done great service.

But is it not beautiful—a minister and his congregation, locked out of their own church, by a mob, resolved, with clubs, stones, powder and ball, to preserve the place of worship from being desecrated by the discussion of human rights!

Judge Short, Dr. Thornton and J. Scott Harrison must feel honored by their decent associates.—Conservators of the public peace, Guardians of the purity of the church! how great their zeal, when they must press even the Devil into the service of Religion!

☞ The Liberty State Committee will meet at the house of G. Bailey on Saturday evening, at 3 o'clock.

#### Treaty with Mexico.

The Intelligencer states that a treaty lately concluded with the Mexican Government at Mexico, the terms of which are highly honorable and eligible to both nations, was ratified at the close of the Session of the Senate.

The St. Louis Republican, of Monday says, "Orin Porter Rockwell, the Mormon, who has been accused of being the person who attempted to assassinate Ex-Governor Boggs last fall, was apprehended on board of a steamboat at the wharf yesterday, and committed to jail. He will now have to stand his trial."

#### Local Agents for the Philanthropist.

Thomas Hibben, Wilmington, Clinton co.  
Dr. Brooke, Oakland, Clinton co.  
Valentine Nicholson, Harveysburg, Warren co.  
Dr. Templeton, Xenia, Greene co.  
Col. W. Keys, Hillsboro', Highland co.  
A. B. Wilson, Greenfield, " "  
Samuel B. Strain, New Petersburg, " "  
Col. R. Stewart, Frankfort, Ross co.  
D. B. Evans, Ripley, Brown co.  
J. B. Mahan, Sardonia, " "  
Jno. Cooper, Mt. Vernon, Knox co.  
Nathaniel Chancy, Fredericktown, " "  
R. McMurdy, Troy, Miami co.  
J. A. Sheed, Dayton, Montgomery co.  
Jno. Miller, Bellefontaine, Logan co.  
George Jarvis, Columbus, Franklin co.  
Samuel Rheem, Delaware, Delaware co.  
Edwin Mattoon, Westerville, Franklin co.  
L. W. Knowlton, Utica, Licking co.  
A. A. Guthrie, Putnam, Muskingum co.  
Judge Lee, Cadiz, Harrison co.  
Jacob Heaton, Salem, Columbiana co.  
H. F. Brayton, Cleveland, Cuyahoga co.  
R. E. Gillett, Oberlin, Lorain co.  
A. Johnson, Republic, Seneca co.  
David Putnam Jr., Harmer, Washington co.  
J. M. Hibbard, Hillsboro', Athens co.  
Dr. Blackstone, Athens, " "  
Isaac Williams, Malta and Hall's valley, Morgan co.

E. Corner, McConnellsville, Morgan co.  
Artemus Day, Albany, Athens co.  
B. P. Ferris, Amesbury, " "  
Milton Porter, Chesterhill, " "  
Thomas Worrall, Pennsville, Morgan co.  
Levi Coffin, New Garden, Ia.

TRAVELLING AGENTS AND LECTURERS.  
Arnold Buffum, Walter Yancy,  
T. B. Hudson, Asa Smith,  
S. Brooke.

#### INDIANA.

##### Liberty Ticket.

FOR GOVERNOR  
ELIZUR DEMMING.  
OF Tippecanoe County.  
FOR LIEUTENANT GOVERNOR.  
STEPHEN S. HARDING.  
OF Ripley County.

#### Cincinnati Prices Current.

Flour, bbl.	250	50
Wheat, bushel.	45	50
Corn, "	16	50
Oats, "	12	15
WHOLESALE PRICES.		
Asbes, Pearl, lb. 0	4	
Pot, "	15	10
Almonds, s. 15	10	
Alum. lb. 4	5	
Beeswax, lb. 25	5	
Beans, bush 33	44	



Concinnati market, and a bank note list, will be given each number.

The editorial department will remain as usual under my rule.

TERMS—\$2.00 per annum, in advance: To encourage circulation by clubs, twenty copies will be sent to one for \$30.00, paid in advance. Any individual proportion ten responsible subscribers shall be entitled to one

insinuated June, 1842. G. BAILEY JR

**JOB WORK**  
tally executed at the Office of the  
**Philanthropist.**